The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."—Gen. III. 24.

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The Law of Progression and Retrogression.

Religious convictions and creeds are generally founded upon either scientific, moral, or social principles, or upon interpretations of Scriptures given through the leading teachers of nations and peoples. All peoples of the world, whose religious notions have been passed along through the cycles of time, have possessed a belief in the so called channels of inspiration (inbreathing), and have placed confidence in the possibility of spiritual communication.

Doctrines of life—as given at various periods of the world's history—have been characterized by tendencies to progress or retrogress, and they usually embrace formulas of moral action to suit the genius of the age, and the people for whom they had their birth. The law of progression has for its co-ordinate the essential one of retrogression;—without the one the other could not obtain. For illustration, we will take the Jewish race as indicated by the career of the House of Judah, beginning with Abraham and ending with the condition of the Jews at the crucifixion of their Messiah. While through the central line of genealogical descent or progress there was wrought in Jesus the principle and form of a progressive involution, yet when he came to his own they received him not.

We assume that the covenant made by the Almighty with Abraham, as the father of a chosen people, was true according to the record, and that in that covenant was embraced—not yet completely revealed—the law which subsequently had a further expression through the great "law-giver," in the reverberations of Sinai. We assume that the Lord Jesus, the Christ of God, embodied in the involute degree and form the outwrought fulness and holiness of that law in the personal life of its embodiment. Jesus included within his personal manifestation the confirmation of the covenant with Abraham and the perfection of the law of Moses, and to all intents contained the Word, or Logos, of its exegesis. He not only characterized the law as true, but determined—for all men who will receive the impress of the great benefaction to the world—the verity of the principle of progression, not as an evolved product of progress then, but as the involute and archetypical degree of the purpose and possibility to magnify or unfold the kingdom of righteousness.

Jesus and the little church at Jerusalem, his little body of believers, constituted the divinely generated fruit of progress or advancement in the work of improving the race, through the creative energy manipulating the clay of formative anthropostic progress. In this same representative people, the form of the law of God—the same law which Jesus verified as potentially adequate, when obeyed, to insure immortal life—was religiously observed. We mean the form as modulated and contorted by fallacious renderings and interpretations, carried from generation to generation, and obscured by the traditional deviations of centuries of mercenary direction and control.

At the coming of Jesus—the Son of God, and equally the Son of man, the generator and regenerator, the biune (two-in-one) parent of the coming genus, or race, the sons of the Eternal—the law of progression and retrogression had its perfect example. Assuming the record to be true,—in which is portrayed the life of God in Jesus (*his* Christ and *our* Christ) and the determinate opposition to that life in the very people who rejected his doctrines and condemned his virtues,—we perceive the corroboration of testimony in the operation of these co-ordinate factors of creative perpetuity. In Jesus, the true Vine, is given an example of the law of progression, striking its roots at specific intervals in the genealogical progress of his generation,—in which is involved the principle and factor of degeneration, as to the descending or animal life of God, after rooting in Abraham,—before the reproduction of the generated Christ. The seed sown in Abraham must observe and be subject to the eternal law of reproduction (the law of death), without which no seed can bring forth its fruit. Without death every seed must abide alone; Abraham, chosen of God to bring to the birth the Son of God, was no exception. Jesus, the firstfruits of the resurrection and seed of the new genus, was buried in the race that he might bring to the birth the

multiplied sons of the Eternal God of all the universe.

In the Jews we have an equally clear portrayal of the operation of the law of retrogressive activity. They answer as a type of every race, and in bringing into material perfection the visible Son of God, who declared the gospel of peace in earth, good will to men, they brought to the world a higher standard of truth, which had its basis of perfection in the principles entering into the compact with Abraham, corroborated by the testifications of the thunderings of the Arabic mount, and witnessed again by the confirmatory testimony of the two witnesses in conjunction—the Father and the Son conjoined in the spiritual and material union, the unity of Jehovah's personality. The moral excellence to be attained by the adherents of the Koreshan Unity comes by evolution through Abraham, the head of the Jewish race, as a natural progenitor, through Jesus Christ, as the arch-spiritual vivifier, quickener, and impregnator, thence through the anointed Messenger of the Covenant, as the arch-natural illuminator and reconstructor of moral and social life as founded upon the basis of construction,—the apostles and the prophets,—the messianic principle and personality being the chief corner of the building.

Koreshanity is a confirmation of the power of God to fulfil his purpose to establish a natural kingdom and bring down to material uses the principles of use as applied in the invisible kingdom, the kingdom of uses in the spiritual world. As in ancient days the law of progression and retrogression had its verification, so now the kingdom of natural righteousness—within the province of Koreshanity to establish in fulfillment of Jehovah's prescience and predictions—and the effort to establish a social system without the religious bond of fellowship, portray the perpetual operation of these co-acting and co-ordinate principles of law.

The task of the Koreshan is a hard one; one fraught with the most grave difficulties. Our foes are subtle and insidious; they will resort to the most diabolical methods to thwart the progress of the doctrines of Koreshanity. This is no new phase of human character. It is the same old Devil who crucified the Christ and murdered the prophets who went before him. He has come down to us with augmented cunning and power, with bolder determination, and must be met with aggressive purpose on our part. It remains for us to anticipate his moves and checkmate him on the great chessfield of his diabolism. The Koreshan doctrine is not a blind guide of delusion. It is a doctrine of formulated science, from which nothing is excluded that goes to make up the truths of universal being. It is the most complete, all-embracing, and wonderfully woven fabric of scientific evolution ever enunciated. Koreshans should be proud that they are called to the support of the pioneer, appointed of God, without the possibility of a mistake in God's choice of appointment; they should be both grateful and proud to follow the Leader who is strong enough to contend against internal and external foes—the Leader who will establish us upon the rock of human integrity.

The world cannot judge this appointed Messenger. God has created this instrument of offence and defence. He may be a stone of stumbling to many; so was Jesus—whom he emulates. He may be the rock of offence to his persecutors; so was Jesus—whose life is his standard of perfection.

SOCIOLOGY.

SELF-CONTROL.

These *fin de siecle* days are pre-eminently days of self-control. In accord with the spirit of our age, we no longer become hysterical over the annoyances and sorrows of life, but rise superior to all circumstances, and instead of slaves become rulers. Woman is especially concerned in this development, as upon her power of self-control depends all the future for herself and the race. Soft, clinging, trusting women belong to a day gone by, and firm, clear-eyed, *trustworthy* women are demanded today. The religio-social system is a demonstrated failure, and a new system must be organized. Who is to do the work of organization? First, let us ask what tyro has tried his hand at creation in the past and brought into being the present Frankenstein; and then we shall know who is *not* to organize in the future. The system of today was organized by man, and like the monster brought into being by the unfortunate student, it destroys all near and dear to its creator, and, like the student, man must submit to the exactions and irresponsible and cruel demands of his creature.

As man has made such bad work of the past, he must keep his hands off the future. Woman will not sit carelessly by and see another monster brought into being. There is a law of gestation and birth by which a normal human physical structure is created, and the same law must operate to create a normal religio-social structure. Who is the organizer of this wonderful human system? The woman. This settles the question of organization in all domains. It is woman's work. While man must infuse the spirit, a harmoniously adjusted structure in which the spirit may operate can be formulated only by woman. This work demands a wise self-control, and already we find a new type of woman arising to meet the demand of the age. She is essentially the mother, but with great love and the clearest sense of duty to her own offspring, she also realizes her duty to the race. She realizes her motherhood in its broadest sense, and knows that any real good can come to the children of her womb only as good comes to the children of the universal womb. As she knows that her child's mind cannot be clear and its spirit bright while its stomach is sick, so she knows that the stomach of the universal body cannot be out of order and brain and heart remain in order. As a consequence, inspired by a holy sense of duty, she is ready to give her energies to the race as a whole, knowing that, ultimately, good, in coming to all, will reach the few to whom it might appear at first glance that she owed her whole effort, but upon whom she might spend that effort with no permanent effect.

As a sty upon the eye may be doctored with poultices and washes, and cured only to reappear shortly, perhaps in the same place, being permanently cured only by causing the system to elaborate pure blood to replace the impurities which indicate their presence by the sty, so the sty upon the eye of the universal body can be cured only by the purification of the universal circulatory system. While there is disease in the universal body, it is just as likely to manifest itself in the portion to which we belong as elsewhere.

Permanent moral, physical and intellectual health can come to viduals only as moral, physical and intellectual health comes first to the universal. If a body is diseased, each cell of that body is diseased, and as no one cell can exist independently of the whole body, so no one cell can become healthy while the body as a whole remains unhealthy.

In the face of this law what is demanded? Shall not woman, realizing the responsibility resting upon her as the natural organizer, cut loose from the ties of that narrow family life which has stunted all her growth and paralyzed all her energies in the past, and enter into a family life resting upon lines so broad that it takes in the universe?

It is often urged against Koreshan women that they leave their families and bring sorrow upon those they love. But is it harder for our loved ones to suffer than for the loved ones of others to suffer; and shall we care nothing for the great mass of suffering in the world if only it does not touch us or those dear to us? Surely, it is the highest love that is willing to inflict pain on the one loved that good may result. We are not living for today but for all the ages, and what matters it that we suffer now, if we know that by this suffering the perfection of the future is insured?

This is the self-control demanded of woman today. She must be so completely mistress of herself and of her acts that by all she is and all she does the future is blessed. She is not to be ruled by the animal impulse of love to her offspring because it is her own, but must generate a divine love for all humanity. The great heart of the universe is not blind love alone, but love wedded to wisdom, and while love warms, wisdom illuminates. While love alone can raise humanity out of the slough in which it flounders, wisdom alone can show the way. The woman illuminated by wisdom, all her outward manifestation of love directed by the wisdom within, is the woman of the future.—*Ella M. Castle.*

Love's Fulfilling.

Oh, Love is weak
Which counts the answers and the gains,
Weighs all the losses and the pains,
And eagerly each fond word drains,
A joy to seek.

When Love is strong,
It never tarries to take heed,
Or know if its return exceed
Its gift; in its sweet haste no greed,
No strife belongs.

It hardly asks
If it be loved at all; to take
So barren seems, when it can make
Such bliss, for the beloved sake,
Of bitter tasks.

So much we miss
If Love is weak, so much we gain
If Love is strong; God thinks no pain
Too sharp or lasting to ordain
To teach us this.

Helen Hunt Jackson.

Plato, being told that some enemies had spoken ill of him, said: "I will endeavor to so live that no one shall believe them."

Is The World Growing Better?

That the world is gradually growing better is one of the pet beliefs of people whose conservatism or indolence rebels against radical reform. Even the most conservative can see that evils exist, and say they wish they did not. But rather than make any personal effort toward their remedy, they soothe their consciences by the assurance that reforms are going on; that evils are gradually being lessened, and that mankind in general is growing more and more good and happy. This is the general attitude of the Christian churches. As evidence of their correctness they triumphantly point to the achievements of science, and to the refining influences of civilization.

To look at the matter squarely:—*Is* the world growing better? Are the achievements of science making people more righteous? Are the refining processes of civilization purifying humanity? If not, then the claim of the increasing goodness of the world is fallacious, and the sooner people wake from the delusion and face the truth, the sooner will the race begin actually to improve. What is it to grow good but to grow Godlike or Christlike? Is this the first and chiefest aim and effort of civilized society? Does the professed Christian make it his *first* duty to follow closely the example given him by the Lord himself, who said, "*I* am the way, the truth, and the life"? Is the world devoting its main strength of mind and body to the fulfilling of the great commands: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength:" and "thou shalt love thy neighbor as thyself," or to supplying the material wants of themselves and families? Are people in general seeking *first* the kingdom of God and his righteousness, or to minister to the senses of the natural, sensual man?

BY THEIR WORKS SHALL WE KNOW MEN.

Two thousand years ago Jesus brought men the doctrine, and, in himself, the example of the perfect life. He taught the doctrine of purification of life, of advancement into truth, of love to God that would draw men near to God, and love to the neighbor carried out into actual good works; he founded a church, through the operation of his Spirit, that was based upon these principles. The world outside remarked on the great love the brethren manifested toward each other, as they "had all things common"; "neither said any of them that aught of the things which he possessed was his own." "Neither was there any among them that lacked," for "distribution was made unto every man according as he had need." The Christian churches of today claim descent from that primitive church. Wherein can they show their relationship and substantiate their claim of "growing better," by their practices of today? Are they not *all* "fallen away" from the high standard set up by those who had the first and immediate baptism from the Spirit of the Lord? How can they have the boldness to claim to be growing better when they do not the works of the original church of Christ? Wherein is man of today, in any organization or out of it, actuated by more righteous motives, more brotherly impulses, than he was two thousand years ago?

At the time of the Lord Jesus, a cruel power, centered in Rome, ruled the known world. It was a power that loved

dominion and blood; that openly brought torture and death to thousands of its conquered, and reveled in its bloody deeds. The power of Rome has passed away, but the nations which have arisen in its place represent another terrible centralization of power—the money power—to which even kings and princes bow. This power, though as cruel and tyrannous as the bloody dominion of Rome, is not manifest in so open a way, hence is not easily recognized and overthrown. Year by year it perpetuates the misery of the masses by usurpation, and by defrauding the laborer of his hire; it harasses and drives to premature death thousands of its slaves. Surely if humanity had made any marked advance in brotherly feeling, in love to the neighbor, since the days of Jesus, such conditions could not exist in the world today. If the so called Christians alone had even the spirit of the early Christians, (to say nothing of having advanced in goodness,) they, with their great numbers, could remove all this oppression and overthrow the power of gold and the power of selfish dominion. But instead of maintaining the pure spirit of the primitive church, those calling themselves Christians have become a part—the main part—of the money power. The leading nations of the world all call themselves Christian. Their kings and queens and chief men call themselves Christians. Like Rome they maintain their power by military authority. They do not seek the blood of their slaves because they have come into the desire for gold rather than blood; they devote the life of the slave to labor rather than to slaughter. The laborer is worth to the world just what work can be gotten out of him with the most scanty repay that will keep him alive. In point of fact, in some countries, notably Russia and English India, he does not seem worth keeping alive;—he is taxed yearly to the point of starvation, and in bad farming years he does starve. According to recent reports there are fifty millions of people now starving, or on the verge of starvation, in India, brought to this extremity by taxation and poor crops. The taxes are levied by *Christians*. In ordinarily good years what is left to the farmer enables him to afford only one meal a day, according to report. We know that there is enough of fertile soil in the world, and plenty of willing workers, to supply abundantly every person if there were in the Christianity of today a single spark of the divine, living spirit of communism with which Jesus baptized his early church. The Spirit of the Lord has died out of the modern church; its members do as much the works of the Devil as those outside of the church. If the world is growing better it must be through other instrumentality than the churches.

What is modern science doing to make the world better? Ostensibly, a great deal in the way of material comforts, yet it does not strive to make man love his brother better, and seek to share with him all these comforts. It creates more material comforts and luxuries in the world, but they are, like everything else, for the man who can pay for them; the more inducements that are set forth for man to make money the more is increased the struggle of man to man for wealth. In science, as in everything else, with few exceptions, the first end to be attained is money. The desire to benefit the race is not the sole and moving idea. Even when men enter scientific fields for the love of the science it is more from desire to investigate and win a name and rank among other scientists than from desire to obtain knowledge for the benefit of humanity. If this were not true, we would not witness vast wealth and years of labor spent on research utterly useless to humanity in any way.

When science has solved the question of comfortable support of the people of this earth, it might be excused the little pastime of chasing stars and comets and nebulæ around through the telescope; it might even be allowed the diversity of freezing to death in exploration of the frigid realms of the poles, or of doing many of the other eccentric things that people do in the name of science. Then, too, science is in the attitude of leading men into atheism, instead of leading men to *know* God, as true science must do. The scientists do not know God—do not know if there be a God. Certainly they do not believe in a personal God, as Jesus the Lord. The more a man knows of modern science the less he knows of the true God. Jesus knew God, for God dwelt in him and was one with him. Whose teachings would be more likely to lead man to know God, Jesus' or those of modern science? And which should we follow? We cannot follow both, for modern science and the Bible—which Jesus supported—are at variance, and we must choose between them. If we try to choose both we put ourselves in the dilemma of Prof. Harper and scores of others who are attempting to construe the Bible statements to suit the dictum of atheistic science. What profiteth it a man to gain the whole world and lose his own soul? This is virtually what a man loses, following modern science, and he does not gain the whole world either. Yet modern science is a great god, and has many devotees.

Modern civilization is so dominated by modern science, so interwoven with it, that it may be considered the outgrowth of the application of modern science to the life of humanity. The civilization of today is the result of the admixture of paganized Christianity with atheistic science. How it came about is not here necessary to note. How it affects humanity is more to the point. Has modern civilization the *refining* effect on humanity of which it boasts? Take for example those who have had every opportunity that civilization can offer; can they show purer lives, higher aspirations, or more spirit of sacrifice than marked the most elevated of mankind of other ages and peoples? Can present civilization furnish examples of lives any nearer perfection than those of past ages? Is there smaller proportion of people now who are dominated by greed, ambition, and lusts of the flesh, than ever before? When we think of the masses who suffer under the oppression of the *Christian* money kings, we wonder how deep the refining process of modern civilization has penetrated. Is a man refined if he have the manners of a saint and the heart of a devil? Would the Christ, if he were in earth today, have less cause to call men a generation of vipers, hypocrites, and whited sepulchres, than he had two thousand years ago? Nay, we judge by the works of man that his refinement is all on the surface; that he is the same whited sepulchre, full of dead men's bones and all uncleanness, with several additional coats of whitewash to make him appear "more refined." The cloven foot is more skillfully concealed, and more and more opportunity is given Satan to pose, under various guises of truth, as an angel of light.

It is a safe rule to brand as works of the Devil all that opposes the full working of life as exemplified by Jesus through his life and teachings. "Be ye therefore perfect, even as I am perfect." Whatever hinders our striving after *this* perfection—whether it be peoples or creeds, social customs or scientific theories, or anything that man has looked up to—is of the Devil, and is to be held up in its true light, so that it mislead no longer. It is the evils wearing the cloak of hypocrisy that deceive and do the most mischief. The way that claims to be a good way must be the way of Christ the Lord. If the churches accept the beliefs of modern science, as they are doing, more and more, they virtually come to deny the personal God, and in doing this, follow not the way of Christ. Their life, moreover, gives evidence that they have departed from the way of the Lord, for his church was one, had one faith, and held all property in common for the benefit of all members.

Ethical culture, Theosophy, Spiritualism, and a number of other isms, claim to have an elevating influence; but note: they all, instead of leading to a comprehension of the personal God—without which no one can become perfect as Jesus was and as he commanded his followers to be—lead to the denial of a personal God, and to the denial of the possibility in man of comprehending the laws of the universe.

Who are they who claim that the world is growing better? Almost without exception those who have a comfortable supply of this world's goods—the well-to-do and the wealthy. It is not the poverty stricken, the overworked and underpaid, the starving and despairing multitudes who sing of the growing goodness of the world. The majority sing a different tune, in which the minority would soon join were they placed under similar adverse circumstances. If the world were truly growing better, we would recognize it first of all in the brotherly help that would go forth to lift up the poor and oppressed, placing them on the basis of self-sustaining industry. The true spirit of brotherhood would not permit a fellow being who was willing to work, to lack the necessaries of life.

So long as such terrible conditions exist in Christian countries, it behooves Christians to say little concerning the growing goodness of the world.—*Alice Fox Miller.*

Genius.

Men give me some credit for genius. All the genius I have lies in this:—when I have a subject in hand, I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the effort which I make, the people are pleased to call the fruit of genius. It is the fruit of labor and thought.—*Alexander Hamilton.*

"My hope for the human race is bright as the morning star, for a glory is coming to man such as the most inspired tongue of prophets and of poets has never been able to describe. The gate of human opportunity is turning on its hinges, and the light is breaking through its chink; possibilities are opening, and human nature is pushing forward toward them."—*Emerson.*

The Sun's Daughter.

A drop of water
In the gold fire
Of a sun's daughter
Was laughing to her sire;

And from all the flowers about,
That never toiled or spun,
The soul of each looked out,
Clear, laughing, to the sun.

I saw them unfolding
Their hearts every one;
Every soul holding
Within it the sun.

But all the sun's mirrors
Vanished anon;
And their flowers, mere starers,
Grew dry in the sun.

"My soul is but water,
Shining and gone!
She is but the daughter,"
I said, "of the sun!"

My soul sat her down
In a deep-shaded gloom;
Her glory was flown,
Her earth was a tomb,

Till night came down and caught her,
And then out she shone;
And I knew her no daughter
Of that shining sun—

Till night came down and taught her
Of a glory yet unknown;
And I knew my soul the daughter
Of a sun behind the sun.

Back, back to Him that wrought her,
My soul shall haste and run;
Straight back to Him, his daughter,
To the sun behind the sun.

—*Geo. MacDonald.*

National Flowers.

Comparatively few countries have really a national flower. The United States, for example, has none, though several of the states have adopted state flowers. France has no national flower now; the Bonapartes, when they were rulers in France, adopted the violet as their flower, and the kings of France had the purple lily as theirs. England's flower is a rose, Scotland's a thistle, Ireland's a shamrock. Wales has no flower. The tories of Great Britain have adopted the primrose as their flower, because the great leader of modern toryism, Beaconsfield, was fond of primroses. Emperor William I. of Germany was fond of corn-flowers, or bachelor's buttons, and while he lived perhaps they were the national flower of Germany. Switzerland's flower is the little edelweiss, which grows almost on the highest parts of the Alps. No other country seems to have any especial national flower. In fact, the flowers of England, Ireland, and Scotland were originally family badges of kings, and have only comparatively recently been treated as national flowers.—*Ex.*

"The righteous Branch will grow up out of his place, and shall build the temple of the Lord." This temple will not be the recurrence of the typical temple, but that to which the type pointed.

GLEANINGS FROM THE LORE OF KORESH.

Unless otherwise noted, the volume, number, and page at the close of each excerpt indicate the Guiding Star.

There is not a law in the universe but that when man understands it, can be applied to his uses. [v.]

LAW, UNIFORMITY OF. The law that pertains to the highest domain—that of the God-man—must necessarily hold good in the lower domain, modified in accord with the modified form and function; for law is uniform and has a correspondential agreement in all domains of creation. II. 9—263.

LAW OF THE CROSS. If God (Spirit) can be made flesh, why cannot he in turn transform himself to spirit? Herein is the law of the cross, the law of equilibrium; hence, the perpetuity of the universe. [v.]

In the experiment of the reciprocal transformation of matter-substances to force-substances, and force-substances to matter-substances, (reference is made to the workings of a galvanic battery,) is discovered the law of transmutation, which is the law of the cross or the crucifixion. 1. 2—22.

Matter and spirit are interconvertible; that is, correlated or transmutable. This law or principle of interchangeability is the law of the cross, and constitutes the central law of activity in the universe; it is the *nexus* of spirit and matter. The cross of the Christ is the application of the law in its highest or supreme aspect. The Messianic center is the point of conjunction of the spiritual and the heavenly with the apex of the natural, the focal point of both ascent and descent. It is the conduit, or channel, through which the spirit of waste descends from above (from the interior, or spiritual, downward or outward) to become the natural, and also the channel through which the ascending spirit, produced from the disintegration of material forms, passes from the earthly to the heavenly. I. 8—182.

INTEGRALISM, DISINTEGRATION OF.—Every age terminates in a certain degree of integralism; and every succeeding age commences with the integralism developed as the product of the previous dispensation. The age (cycle) of time embraced within a period of about two thousand years corresponds, in its changes from seed-time to the harvest,—which comes at the terminus of the cycle,—to the cycle of the wheat cell. In the kernel of wheat the cells have aggregated, or grouped, and formed the integral group. They have thus grouped because the cells of the group are integral cells, formulated of the forces of many cells that have died and yielded up their life to the integral forms. The single kernel multiplies its many cellular forms, but from the period of disintegration until the re-grouping at the completion of the cycle no wheat is seen.

The Christian dispensation or age was a typical one of all ages, and the Lord Christ was the integral and representative organism of the age. He was not only the embodiment of the representative thought of the age, but of the personality also. The thought being representative and integral, was ready to be communicated to the world. For what purpose? That it might pass to dissolution according to the law of development, and thereby multiply and produce in the race more integral men, that at the end of the cycle—at the time of harvest—there should not simply be a resurrection of the *thoughts* in many men, but that the men in whom the thoughts were planted should themselves stand forth on a higher plane at the harvest time, as the resurrected (re-incarnated) forms in whom the resurrected words may dwell.

It is the disintegration of integralism that causes one age, having attained to a high degree of intelligence, to decline into a succeeding period of mental, moral, and spiritual darkness, before a succeeding light age can again culminate. The thoughts, merely,—as spiritual substance,—do not comprise the only degree of substance imparted. The physical organism is the tangible and manifest form of the thoughts, and is integral in proportion to the integralism of the philosophy entertained. The impartation of the perfect organism itself is essential to the evolution of that quality of life implied in the conception of the resurrection of the dead. The law of regeneration, which culminates in the resurrection or re-incarnation, does not fulfil itself till there comes forth, as evolved from humanity, the new genus or race of beings. II. 4—99.

Science of Spiritualism.

SPIRITUALISM.

(CONTINUED from No. 25.)

UNCLEAN DEVILS.

"And in the synagogue there was a man, which had the spirit of an unclean devil, and he cried out with a loud voice, saying, Let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him," (*daimonion*) "saying, Hold thy peace, and come out of him. And when the devil (*daimonion*) had thrown him in the midst, he came out of him, and hurt him not."

"And when he had called unto him his twelve disciples he gave them power over unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease."

Several years ago there was a woman living in this city, who for some six months was president of an institution for healing disease, called "The Magnetic Institute." She possessed the power of discerning spirits, of which the New Testament speaks. On returning from her office one night, she found her children troubled and not able to sleep because of the accounts which they had read in the newspapers of the sufferings of a sick woman. To pacify her children, and enable them to sleep, she promised them that she would give attention to the poor woman's sad case. She started out in the morning supposing she was going to her office, but soon found that she was not, and was told, esoterically, that when she knocked at the door whither she was going, she would be informed by those within that the sick woman had been removed to the hospital, but if she said she was from "The Magnetic Institute," they would let her in. The accounts of the woman's sufferings, published in the papers, had aroused the public curiosity to such an extent, that to avoid the annoyance caused by the hundreds of curious people that

flocked thither to witness the strange scene, word was given out that the sufferer had been removed to the hospital, and the door was shut against the novelty-hunting crowd.

Following the instructions of her unseen guide, this lady readily gained admission to the sick woman's presence. She found her suffering indescribable torture and agony, inflicted by the spirits of Roman inquisitors. She sat down and instructed them, and expostulated with them until five o'clock in the evening, and then left, telling the sick woman's husband that she would come in the morning, with an express wagon, and take the woman to "The Magnetic Institute" for treatment. When she put on her bonnet the man noticed that all its trimming had been picked off, as well as the heavy fringe from her double shawl. She went directly to her office, and told her assistants to put her in the bath. Before they could do so, however, she was insensible, and was suffering all the tortures, wringing and dislocation of limbs, which the sick woman had suffered. Although every article of clothing on her person had been put on scrupulously clean that morning, when her dress was taken off it was reeking with filth, so that they hung it out of the window for the wind to beat it out, and carry it off; her white underclothes were black with dirt, so that they had to be sent to a laundry for cleansing, and her body had to be washed in clean water seven times before it became clean. On regaining power over her own faculties, she vowed never again to become subject to the cruel power of such spirits.

True to her promise, next morning she went with an express wagon to the house of the sick woman, when, in response to her knock at the door, a well-dressed, healthy looking woman met her at the door, and to her inquiry for the sick woman, responded that she was the woman who had been sick, but was then perfectly well. A year or more afterwards, the lady saw her again, and she was, and had been, since her former sad experience and happy delivery from torture, perfectly well. When these unclean spirits left off torturing the unfortunate, benevolent lady, they entered one of the women assistants, causing her to behave so badly that they could do nothing with her but send her away. She went rapidly to the bad, but afterwards, after spending much time in hospitals, she partially recovered health and respectability, in which condition this writer chanced to meet her (a few weeks before her death) at the house of the above-mentioned lady.

I have resorted to the above narrative of facts, as the best way possible to me, to describe what the Bible means by unclean spirits. "And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; And wheresoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples to cast him out; and they could not. * * * When Jesus saw that the people came running together, he rebuked the foul" (unclean) "spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that some said, He is dead. But Jesus took him by the hand and lifted him up; and he arose."

Every real believer in the Bible, or in undoubted facts of present experience, must admit the existence and power of unclean devils. Only the activity and power of such can at all adequately explain the unutterable vileness and wickedness of men.

THE SCIENCE OF SPIRITUALISM.

The intended scope of these articles does not include an exhaustive setting forth of the science which underlies the manifest phenomena of Spiritualism. That were a task beyond the ability of the writer, as well as beyond the purpose of his present undertaking. The following extracts, taken from two articles of Cyrus, which were published in "THE GUIDING STAR," will far more than compensate for any lack of service on my part, in this regard. We quote the following from

"WHAT CONSTITUTES MEDIUMSHIP?"

"There are two factors of spirit control and power, which should be firmly and permanently fixed in the mind of the reader. We refer to polarization and insulation, as the two fundamental factors of all spiritual manifestation. Every individual is a complex vito-electro-chemical machine, the control of which is centered in the will, as the positive or negative focus of the complex operation of organic life. By the will, we mean the center or seat of the affectional (love) principle, located in the cerebellum or back brain. The coordinate or counterpart of this pole is individuality, the nucleus of the group of intellection, the center or seat of which is in the front brain, or cerebrum. Having located this general and controlling pair,—the presiding genii of the economy, the male and the female parents of organic integrity and perpetuity,—we will mention, in a general way, the fact of the existence of many subsidiary centers or poles.

Mediumship is a modified or deviated relation and action of either the central pair or their subsidiary centers, diverted either congenitally or artificially from what may be qualifiedly denominated the normal state. This change of polarity may be absolute or partial; it may be primarily with the central groups, wholly or partially converting or changing the relation of the poles,—and through these centers affecting all the subsidiary centers subordinately,—or it may be confined to the subordinate groups, affecting them wholly or partially. Depolarizations and repolarizations can take place temporarily with very imperfect insulation, but with no safety to the medium; for without insulation the medium's sanity and physical integrity are endangered."

"Every individual is, in a partial sense, polarized to himself; that is, every one is polarized and insulated from every other one, in a degree; and in so far as this state obtains the person is non-mediumistic. To illustrate this, take a piece of steel or iron which has not been affected by specific magnetoids, and expose it to a piece likewise not affected. While they sustain a relation to the general earth mass, electrically or magnetically, they are not specifically attracted or repelled by each other. Every atom of the piece of steel or iron is an atomic magnet independently polarized. Thus, while the atoms are minute magnetoids, the mass is not a magnet. If we draw a loadstone slowly from one end of the piece of steel to the other, being careful not to reverse the motion, we so change the relation of the magnetic force of the atoms as to polarize them upon two general points of the mass. What have we accomplished? We have rendered

it the simplest form of a medium, subject now to the two general earth poles of the universal earth mass, or to any and every metallic influence happening, in closer proximity, to overpower the earth's or general polar influence. If this piece of steel be now subjected to every influence capable of affecting it, it soon loses its mediumistic quality, and reverts from its artificial to its normal state. But if we so arrange this steel bar as to connect its two ends by a piece of metal not polarized, called an armature, it becomes insulated and retains its power; in fact, its power increases till the maximum is attained. We have here presented the two simplest forms of polarization and insulation."

"Let us now apply the principles which we have discovered to obtain in the domain of physics, to the domain of psychology, as the outer sphere of mental and organic control. We find the human brain environed by three distinct membranes or coverings, the *dura-mater* (hard mother), the *arachnoid* (like a spider's web), and the *pia-mater* (soft mother). These three membranes have their poles concentrated in the three general regions of the brain; namely, in the front, the middle, and the back brain. They are permeated by three degrees of psychic force.

"The entire human fabric is a complex structure, capable of sustaining the double relation of an insulated magnet, polarized upon its own centers in its organic degree, while to the mass it has a psychic and a molecular relation, like that of the atom to the unpolarized steel. It is to this psychic molecule we call your attention. When a person is psychologized, the operation corresponds to the passing of the loadstone over the steel bar—the psychologized subject becomes a general magnet. If the subject were left in that state he would be conscious, but to some degree deficient in the exercise and activity of his mind and physical powers. If subjected to the influence of the wills of others possessing some considerable degree of psychological power, he would be subject to their control; and if the state of magnetic polarity were to continue, he would become less capable of his own volition, and more subject to the volition of others. The only safety for a psychologized subject is in insulation. Polarization without insulation is dangerous, and a subject deeply polarized and left without insulation may be made the tool of as many external devils as choose to exert their powers upon him.

"We have mentioned three environments of the brain, and also that through them may be effected three degrees of impressionability. The external environment (the *dura-mater*) is the membrane influenced by external psychology, the *arachnoid* is the membrane under the influence of the spiritual degree, and the *pia-mater* is under the power of the higher or superior influences. Simple control and insulated control are two vastly distinctive states of polarity. The distinctions of these properties in mediumship are as yet but partially understood in the spiritual world. In the spiritual realm there is a constant effort to master the knowledges of these two particular factors of mediatorial function. The one great obstacle to the rapid acquisition of these knowledges in the spiritual degree, is the great unwillingness of that degree to receive from the superior or celestial domain, or from the angels of the higher and heavenly sphere.

"By what has been already presented, it will be seen that control is simply magnetization or polarization. If a subject be polarized by any process, either congenital or artificial, and left uninsulated, he may be, and is, subject to unguarded and promiscuous influences, good or evil, or both; but in such instances, if wholly evil, he may come into a state of permanent obsession or insanity."

"Insulation is the propagation of an environing sphere formulated from the two elements—the psychic and the pneumic forces—of the medium and the control, so blended as to aggregate into an elastic force tissue. This tissue of complex force does not simply encase the polar ellipsoid, but fills the interstitial spaces; that is, the spaces between the atoms or molecules of the medium's spiritual degree—the *arachnoid* membrane already defined. It is the interweaving or interblending of the two spheres of the medium and the control that comprises the insulating process and power. The perfecting of the process of insulation depends upon an agreement of thought and purpose between the medium's interior and the controlling influence."

Again, we quote from

"MATERIALIZATION."

"There must be a knowledge of the substances employed, and the laws governing their extraction from the various reservoirs in the economy of organic life; for it is from the organic structures of the external organisms of the mass that the essences are procured from which, through the organism of the medium, are elaborated the specific physical phenomena and manifestions in question.

"That we may understandingly study this subject, we must become familiar with fundamental or first principles. Remember that the love principle is the substance, in essential and soluble potency, of the solidities of the body. This love (human longing or desire) is the complex of the solidities of the body in solution. By solution we mean that state or quality which we denominate mind. For our present purpose we will divide thought into two general essences or essentials. The one general quality is generated in and by the function of the cerebrum or front brain; the other is formulated in and through the function of the cerebellum or back brain. The first is the intellectual essence, and is the complex force of intellection (pneumic force); the second is the love essence, and is the complex force of affection (psychic force). These are the masculine and the feminine forces or potencies of organic and spiritual being. The pneumic force (the force of intellection) is the spirit; the psychic force (the force of affection) is the soul force, or the potency of soul or angel. These forces though discrete are substantial. It is through the union of these discrete substances or essentials of being that the concrete degree is formulated.

"Materialization is either the adulterous blending of these two forces, or their legitimate marriage; and right here centers the kernel of the whole question. What is needed is a knowledge of the character of the forces of being and the law of their union. If you have now grasped the idea that the thought of the mind is substance, but that in the mind it is in its discrete degree, you may further conceive the possibility of its compression or formulation into concrete and tangible substance or matter. As the fluids of the body, for instance, may be solidified to flesh and bone, so may thought

be transformed to tangible substance.

"The subtle fluids of being can flow orderly only as the intellectual or scientific is the directing force. Love has its office, but the intellect must guide it to insure its orderly devotion. There is an orderly and a disorderly process of operation; the one is disintegrative and destructive, and the other is integrative and therefore constructive. These subtle forces of being are the substances from which materialization is wrought, and the medium is the chemico-vital laboratory through which materializations are formulated."

"All effort thus far made, that has come to public notice, is according to disorder, and will as surely come to grief as that Jehovah reigns supreme. You will have perceived that materialization, in so far as apparently reached, is the union of the two sex forces, which we have denominated pneumic and psychic force. These two essences are the sperm and the germ cell forces. In their union is the rapid creation of the forms you see as the phenomenal procreations, virtually hot-bed productions and exhibits from sperminal and germinal beginnings, literally developing into form from the rapid union of these forces. We most emphatically protest against the continuous abuse and adulteration of the supreme potencies of organic being, declaring it to be in direct violation of the divine order, and therefore destructive to life. We do not thus earnestly declare an open warfare upon this violation of, and opposition to, divine methods, without the authority which comes from the knowledge of scientific methods, nor without the ability to define scientific reasons for such objection."

"This blending of the two elementary forces of being, extracted from the two discrete degrees of organic structure and concreted into form without an organic base upon which to build, is destructive to entitative existence. If it were not circumscribed and limited in its powers, and ultimately checked in its career, by the regulation of effort through absolute scientific attainment and application, utter destruction and annihilation would come upon the race."

"'If the present effort to materialize, or re-incarnate, is abortive, and therefore destined to failure, what substitution can be granted that will satisfy the genuine seekers after truth on both the spiritual and physical side of existence?' We reply: instead of the dissipation of the pneumic and psychic forces by the promiscuous intercourse of the two planes, center your mind's efforts in the located, (and to be designated) positive testicond and ark of the covenant, the tabernacle formulating on the earth plane, whose scientific arrangement is rapidly progressing to culmination under the auspices of the higher angel guide, supervised by the Most High—the Lord God of heaven and earth."

Thus we see not only how one spirit, in the flesh, by the subtle powers, or forces of mind, may, and does, control another, but also how a spirit, devil, (*daimon*) not in the flesh in the sense of being the central personality that in the normal condition owns and rules the body, may control it, even to the extent of temporarily appropriating its substances for the uses of a body of its own. We see further, what the facts of Spiritualism have plainly shown; that this, so far as yet developed, is an irregular and dangerous business.

THE DEVIL'S SERPENT.

The serpent is the symbol of wisdom, both the true and the false. When the true wisdom of God is about to be manifest, the Devil always hastens to get in his exhibition of the false, first. The Egyptian magicians threw down their rods first, and they were turned to serpents; but when Moses threw down God's rod, it turned to a serpent and swallowed up all those of the magicians, which were those of the false gods. So now in advance of the approaching wonderful exhibition of God's power and wisdom, in the resurrection of the dead and the ushering in of the kingdom of righteousness, the Devil hastens to get in an exhibition of his own handiwork, even to the resurrection of the dead, the counterfeit character of which is manifest in the fact that it is only for a very brief time, and, when often indulged in, deadly to the persons through whom it takes place. But when the genuine phenomena come, and God's true serpent—wisdom—is revealed, all these murky shadows will quickly flee away, like the mists of the morning, and the beneficent and true Spiritualism will speedily supplant, and forever destroy, the evil and the false.—*O. F. L.*

JUDAS ISCARIOT.

We do great injustice to Iscariot in thinking him wicked above all common wickedness. He was only a common money lover, and like all money lovers, didn't understand the Lord; couldn't make out the worth of him or the meaning of him. He didn't want him to be killed. He was horror-struck when he found that Jesus would be killed! threw his money away instantly, and hanged himself. How many of our present money seekers, think you, would have the grace to hang themselves, whoever was killed? But Judas was a common, selfish, muddle-headed, pilfering fellow; his hand always in the bag of the poor, not caring for them. He didn't understand Jesus, yet believed in him much more than most of us do; had seen him do miracles, thought he was quite strong enough to shift for himself, and he, Judas, might as well make his own little by-requisites out of the affair. Jesus would come out of it well enough, and he have the thirty pieces.

Now, that is the money seeker's idea all over the world. He doesn't hate the Lord, but can't understand him—doesn't care for him—sees no good in the benevolent business; makes his own little job out of it at all events, come what will. And thus out of every mass of men, you have a certain number of bagmen—your "fee-first" men—whose main object is to make money. And they do it; make it in all sorts of unfair ways, chiefly by that called the power of capital; that is to say, the weight and force of money itself; the power which money, once obtained, has over the labor of the poor, so that the capitalist can take all it produces to himself, except the laborer's food. This is the modern Judas's way of "carrying the bag" and "bearing what is put therein."—*John Ruskin.*

Legalized immorality is most insidious and destructive, luring its victims to ruin while resting in the fancied security of a perfect immunity from *illegal* immorality.—*J. S. S.*

THEOLOGY.

CHARITY.

"Fair Charity! thou rarest, best, and brightest!
Who would not gladly hide thee in his heart
With all thy angel guests! For thou delightest
To bring such with thee—guests that ne'er depart;
Cherub, with what enticement thou invitest,
Perfect in winning beauty as thou art,
World-wearied man to plant thee in his bosom,
And graft upon his cares thy balmy blossom."

The apostle enumerated the exquisitively beautiful virtues that distinguish the material which, being put together according to the exact plan of the architect, shall stand forth a noble, symmetrical, perfect thing, the becoming embodiment of a divine life. This beautiful superstructure has charity as its foundation, for it "beareth all things, hopeth all things, endureth all things," and then, as a result, achieveth all things. The graces of the spirit adorn an entire frame-work, making up the new creature; none can be wanting, but there is none more comprehensive than this of love—"the fulfilling of the law," as Paul calls it.

Having carefully read the marvelous exposition of the true graces of life in the light of Koresh, we can but deem it a sacrilege to attempt a further delineation, but are constrained to question: What are the real offices of charity when brought into actual life? They have been viewed as mere theories, too high for mortal to make practical; have been set aside as useless ornaments, the mission of charity being reduced to the common level of dollars and cents in paltry gifts, perhaps grudgingly given. This is misdirected charity, originating in misguided impulse. Koreshanity teaches that there is emptiness in eloquence, nothingness in knowledge and even in faith, uselessness in liberality and sacrifice, where love is wanting. Should a man be invested with every stupendous endowment of intellect and wealth, and employ them in the apparent service of God—for selfish ends, to gain praise of man, when in fact there was no love in his heart—the service would be no more acceptable to God than the clangor of the brazen instruments employed in the idolatrous worship of the Egyptian Isis, or the din of the cymbals which accompanied the orgies of the Grecian Cybele.

Charity involves the highest affection of the soul and directs that affection with a proportionate ardor and an absolute continuance toward humanity. It is devotion to God. It is a constraining philanthropy toward man, becoming the ultimate glory of character. Faith is simply instrumental and receptive. It stretches forth its hand, receiving of the infinite bounty of the Father. In the language of Bunyan, "Faith is the mother grace, for hope is born of her, but charity floweth from them both." The bud and the blossom bring forth the fruit. By the fruit we shall know the life of the tree that produces it, so by our charity will our faith be judged, for verbal charity is no better than a naked profession of faith; they go hand in hand, for if faith hath not works it is dead. "The husks of emptiness rustle in every wind; the full corn in the ear holds up its golden fruit to the Lord of the harvest; a good man's faith is manifest by his labors, standing not in words but in a demonstration of the spirit, a faith that works by love to the purifying of the heart."

The teachings of the apostles have become so mixed with the fallacies of the modern church that little of the true gospel remains. The church has become a theatre of display. The Christian life, instead of being something serious and earnest, a work and a warfare, a building to be erected by strenuous exertion, an agony and a struggle for life, has the appearance of immaturity, vanity, and folly, mingled with the base passions of men; hence the envyings, strifes, and jealousies that have culminated in the division of the body of Christ, leaving nothing but scattered fragments of the pure, virgin truth and an empty sepulcher over which the devout soul weeps in agony, saying, "They have taken away my Lord and I know not where they have laid him." To consider the question from the standpoint of the modern church would require such a wrecking of modern theology and such a length of time to glean a few seeds of truth out of the *debris,* that we prefer to leave it to its natural decay. We will begin our work at a newly revealed position,—that of

KORESHANITY.

It is fully developed Christianity, the mature fruit of the seed of truth planted by Jesus over eighteen centuries ago. It is now established as the doctrine which shall control the kingdom now being established in earth. Koreshanity is practical in every particular. It purposes to bring religion down out of the realm of spiritual thought into the natural degree of life; for the accomplishment of this it instructs its disciples to take into their warmest charities every fallen man of whatever nation, color, or religious faith, first of all endeavoring to inculcate in his mind the gospel of purity. It is in the province of Koreshanity to create in man a spirit that will send him forth with both hands full of all that can benefit humanity; to create in its disciples a tender sympathy and love coupled with such a spirit of self-sacrifice as will enable them to gladly lay down all earthly possessions that there may be one treasury, so that all who come within this charmed circle may have all things in common.

Koreshanity teaches the divine brotherhood of the race and the necessity of loving the neighbor as the self. Here heart meets heart and grieves and warms at the call of sorrow and need, feeling the pressure of the burden of others and exulting in the prospective emancipation of the race from the thraldom of sin. It teaches also that only through a life of purity—attained through overcoming the sensual nature—and a perfect obedience to God's law can we hope for immortality. This is a preparatory work for the salvation of the body as well as the soul and the spirit. It is that which brings man into a condition that will enable him to enter into his inheritance. While considering the several qualities of heart and soul as in their various degrees they grow up together, fulfilling the royal law as they culminate in love manifest in the outward life in good works,—not superficially or feignedly practiced but performed in such a spirit of love as that wherewith our heavenly Father hath loved us,—we are led, not alone to the altar, but to the throne of him who caused his love to enter into our enmity that he might slay it and reconcile our depraved natures, which have stood out in all rebellion against his grace and kindness. The religion

of this age has been exclusively one of emotion. The finer susceptibilities of the heart have been played upon and we have been prone to shut our eyes and listen enraptured by the dulcet strains of sweet music, reveling in spiritual imagery; then, as the music died away, to awaken and face the stern realities of life with gloom and disappointment and hearts hardened to the sorrows around us. This is merely spiritual emotion; it falls far short of what God desires of us. If Christ seeks to illumine the darkened mind or to renew the wicked heart of the natural man; to lay the foundation of holy character deep, strong, and broad in the understanding and affection; to build up and garnish with heavenly graces the structure of individual holiness for which these foundations are laid; to destroy the erroneous doctrines which corrupt the world so that truth may be victorious,—it is not alone to multiply the bright and blessed conquests in Christ's spiritual kingdom, but to prepare the heart of man to receive that final purification which will perfect his body that it may become the temple of Deity. This does not imply merely a purification of man's abstract conception of virtue, but an approved practical application in life. If we discern the things of the Spirit of God spiritually, it is for us to apply them naturally. That is both practical and practicable which commends itself to the sound reason of a calm, trustful soul in unison with the Lord, commending itself to a faith that will overcome the world, and to a love that is capable of self-sacrifice.

We are compelled to love one another, even if we meet with reluctancy and gainsaying the attempt at destroying and opposing this pure spirit, for charity that is begotten of God in us will suffer, bear, and rise up a conqueror through all beatings and quenchings. It is now that love rises in its strong might in the soul, as the eternal, anointed Christ who is come to condemn sin in our flesh, yea, the very root and source of all sin. Some may question, "Is this attainable while in this mortal state?" We have the assurance that it is, else Christ would not have commanded it, leaving it as his last charge, and summing up the whole law of perfection in love to God and to the neighbor.

Charity covers a multitude of sins. It delights not in an undue disclosure of the failings of another, doth not eye them rigidly or expose them willingly to the eyes of others. It scorns to judge carelessly by appearance, but seeks righteous judgment; neither will it, in self-righteousness, turn aside, refusing the hand to a fallen brother lest there might be contamination in the touch, but says to the lowest:

> "Here, vilest of my kind, take hand and heart,
> I also am a mortal,—'tis all thou art,
> An erring, needy pensioner of heaven."

Charity is defined as distinct from, and more exalted than, all other virtues. It is of that high extraction that no defiled thing can ever enter or harm. It is an all-piercing flame, an all-moving, acting, vigorous spirit of power and life. No mortal eye can discern it; only the force can be felt as a seraphic heat that burns as a refiner's fire in our souls, destroying all selfishness. This is that perfect thing called charity. In whatever soul this is found, it confirms and strengthens every plant that has been sown by the divine hand, and makes them appear to bless the outward life. It produces the beautiful flowers of the paradisical garden, whose combined fragrance is as the transmuting of all into one body of love, giving forth itself in all bountifulness to the children of earth. Charity is not closed up as to its possessions, for it enjoys and holds nothing for self; all is free; it seeks not its own, though furnished with all abundance. It is God's steward upon earth, with whom he dare trust his household which is in spiritual hunger and nakedness, famishing for that which sustains the mortal man in his earthly career. It must be an infallible truth that God will appoint such a holy overseer in his new born church when he shall restore the apostolic spirit that has been lost in earth. Surely then it shall rise as a "bright and morning Star" and multiply into a generation that will be all lovely, in which God may see himself.

It was the combination of excellences that constituted the peculiar attraction of the character of Jesus. The loftiest devotion and charity could stoop to the meanest sufferer. Abhorrence of sin and profound compassion for the greatest sinner mingled in their varied rays, producing a combination of virtues such as the world never saw. This was the perfect temple of the living God, destined to be destroyed that another temple might be built on its sure foundation. If every human body is a temple of God, as well as a separate and single stone in the general edifice, then we face the sublime truth that every living body is not only a temple, but every heart a holy of holies far more glorious than that typical temple, for the shechinah was only a symbol of divine presence. The spirit dwelling in us is far beyond a symbol; it is an actual Deity positively dwelling in every heart, struggling to overcome the evil environments, and to beautify it with its own heaven. When this temple is illuminated with the light of righteousness, the graces of the spirit will never fade but will ever dwell in us, manifesting to the world, by their good works, spotless beauty and eternal majesty. It is within the possibilities of Koreshanity to establish such a life as we have portrayed, for it has but one standard of spiritual, moral, social, and natural excellence; that standard is the life of the Lord Jesus Christ, practically set forth in his daily life and conversation. The standard is not idealistic but realistic, not theoretical but practical; all may attain to it who diligently apply themselves to all the requirements of the law, and the application of the science to the life.

The Master builder comes to erect this temple, finding but masses of granite, marble, and porphyry. With the chisel and hammer he cuts out and squares each; by many strokes, and various discipline, he fits and polishes each for the place it is destined to occupy; when all are made ready he will build them together, each in its place, and cement with the love that could descend into the hells for humanity's sake. When this work is complete, a perfect unity will he exhibit to men and angels, the similitude of the great pattern established by the "fulfilling of the law of love."

"That saith of Cyrus, He is my Shepherd, and shall perform all my pleasure: even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid." On this Master builder, who comes not only to lay the foundation of the temple but to finish it, rests all the responsibility of its coherence, beauty, grandeur, and very

existence. The truths he brings are fundamental, giving strength and solidity to the whole structure, while the baptism he will, in due time, pour out as a refining and cleansing fire, will purify and adorn each precious stone with its own peculiar virtue; bring it into the vast superstructure and keep it there, for each and all, conjoined, rest and rely, for strength, union, and perfection, on him whom the Lord hath holden, through his might and spirit, to perform this work and to establish his holy city on Mount Zion.

As the graces of the Spirit embellish and beautify each stone, giving it a distinct individuality, charity, as the purest, most divine of all, stands in the center—the most holy place—bearing the burning heart devoted as a daily sacrifice to the God of love. As this offering is accepted by the Almighty, there descends from the divine store-house a rich blessing upon the devout ones in waiting, becoming the power of prophecy, the riches of the poor, the fruit of faith, the basis of wisdom, the fount of love, and the glorious hope of immortality.—*Mary Everts Daniels.*

IN REVIEW.

The *Arena* for January, 1894, maintains the high degree of excellence reached by this popular Review. This issue contains, among other brilliant papers, an enthusiastic article by William Ordway Partridge, entitled "The True Education and the False." Hamlin Garland contributes an interesting study in "The Land Question, and its Relation to Art and Literature." "The Higher Criticism" is a thoughtful paper from the pen of Robert Forman Horton, M. A. The Editor, B. O. Flower, contributes the third paper of a series entitled "Gerald Massey: Poet, Prophet, and Mystic," a remarkably clear-sighted, sympathetic study of the man and his work, such as could be written only by one who himself possesses something of "God's most sacred gift to man."

Among other interesting papers are the following: "The Ascent of Life," "Among the Adepts of Serinagur," "The Divorce of Man from Nature," "The Voice as an Index to the Soul," "A National Problem."

The book reviews are a noteworthy feature, one by Hamlin Garland, one by Helen Campbell, and several by the Editor, besides notices from other pens.

Three pamphlets of the Anti-Infidel Library, edited by H. L. Hastings, have been received. "Small Families" contains four short essays treating on the subject of the perversion of marriage, also a poem of pity for a childless woman. "Remarks on the Mistakes of Moses" is, in part, an answer to Ingersoll. A mass of testimony is given in proof of the wisdom of Moses as a social, political, and religious leader, and twenty-four points of similarity between Moses and Jesus the Lord are cited. In "Will the Old Book Stand?" the writer attempts to prove, from the orthodox standpoint, the superiority of the Bible. In some places his argument is weak, as, for instance, "If it [the Bible] were a bad book you would expect a man to have a revolver in one pocket, and a New Testament tucked away in another." Now, from the writer's point of view, "The Age of Reason" is a superlatively bad book, and yet not every man who has a revolver in one pocket has an edition of Paine's book in another. And again, "There was a row the other night, and a man broke his wife's head with a—Bible? No! it was a *Bottle!*" This proves nothing. The bottle may have been a very good bottle, used for holding the family supply of milk. If the man had broken his wife's head with the baby's cradle, as would be possible, and refrained from breaking it with the axe, it would not prove the cradle bad and the axe good. Moreover, it is not admissible to draw a comparison between a book and a bottle. If the writer had only made the man break his wife's head with "The Age of Reason," he might have scored a point, but, even in that case, a doubtful one, for if the man had chosen Webster's Unabridged in preference as being heavier, it would hardly be sufficient to prove a dictionary a dangerous book to have around. The omission of these weaknesses would improve the pamphlet. Price, 10 cts. each. Scriptural Tract Repository, Boston, Mass., and London, Eng.

The *Monist* for the first quarter of 1894 is a very interesting issue. Under the caption "The Universality of Truth," the Editor presents a poetical contribution from the Right Reverend Shaku Soyen, who holds the highest ecclesiastical position of the Zen sect of Buddhists in Japan. The poem is written in Chinese and is accompanied by a translation. "The Fundamental Teachings of Buddhism" is a comprehensive article by Zitsuzen Ashitsen, of Hieisan, Japan. Among other interesting papers are "The Problem of Woman, from a Bio-Sociological Point of View," by G. Ferrero, Turin, Italy, "Literary Correspondence," by Lucien Arréat, France, "Monism and Henism," by the Editor, "The Subjective and Objective Relation," G. M. McCrie.

This issue also contains Criticisms and Discussions and a number of noteworthy book reviews.

Hood's calendar for 1894 is a dainty affair. The head of a beautiful girl, "Sweet Sixteen," looks out above the pad. The coloring of both picture and pad is exquisite, forming an artistic whole. Copies can be obtained at the drug stores or by sending 6 cts. in stamps, for one, or 10 cts. for two, to C. I. Hood & Co., Lowell, Mass.—*Ella M. Castle.*

Gen. James B. Weaver,

Twice the People's candidate for President, (1880 and 1892) is editor in chief of the FARMERS' TRIBUNE, published at Des Moines, Iowa. Price, $1.00 a year. The FARMERS' TRIBUNE was established in 1878, and stands today the leading Populist paper of America. It is ably edited throughout, always up to date, and thoroughly reliable. No better educator can be found. We will send sample copy and large premium list free on application. For a limited time the "Kansas Trouble" pamphlet, price 25 cents, will be sent free to every yearly subscriber.

Personal Heaven.

The Eastern visiting minister was preaching to a Colorado congregation on the New Jerusalem.

"And," he was saying, "the streets are paved with gold"——

"Don't insist on that," interrupted the home preacher in a whisper, as he pulled his coat tails. "Don't insist on that, if you expect to get any immigrants for heaven, because this congregation is for silver every day in the year; gold is pizen to them."—*Detroit Free Press.*

SHARP CUTS.

The thief who directly robs a man is a thief. The financier who robs the whole community is not.—*Woodbury Messenger.*

No bayonet ever pierced a principle; no bullet ever sang the death song of a creed; no sword thrust ever killed a thought.—*Watson.*

"Arrest the congressmen and carry them in" while the country is suffering and the people are tramping, hunting work. This is an object lesson that the country will not soon forget.—*Living Issues.*

There were more evictions in one district in New York last year than in the whole of Ireland. American landlordism is on the increase. It's a way we have of making millionaires.—*Journal of Knights of Labor.*

A St. Louis report says that information is in the hands of the postal authorities that will convict a congressman, a governor, and other guardians of the peoples' rights, of using the mails for fraudulent purposes. These be thy gods, O Israel!—*Mystic Herald.*

Reform in this country must begin with retrenchment and economy in public expenses. Senators and congressmen must be summarily relieved of the impression that public money is their spoil to be divided around among their relatives and friends.—*Lucifer.*

Those were wise people who said in '92 that the first duty of voters was to kill the Republican party, as the democrats could be relied on to kill themselves. Next thing is to drag out both corpses and substitute a live party with some live issues.—*American Nonconformist.*

Some of our sleek and well fed "ministers of religion' "consider" calls from various congregations at increased incomes. Such calls are worth considering these hard times. But their great Master, whom they profess to follow, had not where to lay his head.—*Paterson Labor Standard.*

The struggle of the wage laborers of the world is not for national or sectarian rights. It is a struggle for the rights of the human family—the rights of the oppressed against the oppressor—the robbed against the robber. Every wage worker who understands his rights is engaged in this glorious struggle.—*Paterson Labor Standard.*

There are two things we would like our readers to keep tab on this winter; viz., the amount of money raised by the churches for the support of foreign missions, and the amount of privation, starvation, and crime prevalent in our own country. Do this, and then ask yourself if the church is the great power for good that it claims to be.—*The Delator.*

The same law that made the millionaires made the millions of enforced idlers. Had there been no millionaires there would not now be any enforced idlers and tramps. We are squeezing the manhood out of three million enforced idlers to make ten thousand millionaires, who undermine the foundation of public morals, stratify society into princes and paupers, and corrupt and debase our national character. Let us not oppose the millionaires, but the laws that make them.—*Journal of Knights of Labor.*

THE LATEST SPOKEN.

A CONTRAST.—A few members of the "Four Hundred" gave a dinner the other day to fifty guests. It was "strictly exclusive, you know." The fawning daily papers, in their inimitable, sycophantic way, stated that "$10,000 worth of flowers decorated the tables" and that the dinner cost $200 a plate. At the time this Lucullian feast was taking place 175,000 men were out of employment in New York City, and the same number in Chicago; at the time of this brutal and extravagant waste of wealth—that these aimless parasites had not earned except by the loaded dice of the gambling speculator—thousands of men, women, and children were sitting by cold hearthstones, shivering with the cold, hunger attacking their vitals, and a hopeless despair settled on their faces. And yet two such contrasts between great wealth and great poverty can be seen in a so called Christian city in the latter part of the nineteenth century! It was such contrasts as this that excited the terror and bloodshed of the French Revolution. Instead of sending missionaries to China and India to convert the natives (who don't stay converted), it would be a good plan if the churches would teach a little common humanity to the rich heathen at home.—*Cleveland Citizen.*

WATCH EVENTS!—The year 1893 A. D. is now a matter of history. As noted by us before it began, its times were "faster" than those of 1892, A. D., and now, behold, a straight block of three years, to wit: 1894, 1895, and 1896, comes loaded with events of even *greater moment! Interpretation* is the converse of prophecy. 1260 years back from each of them respectively will land you at notable events in Palestine, and 666 years further back from these events, respectively, will land you at still others equally significant to those who still read "Moses and the Prophets." In the meantime, watch events; straws are no longer needed to show which way the wind is blowing. If your eyes have been opened to cyclonic things you will henceforth see "men as trees" flying across the horizon! There are certain things to be borne in mind in studying the "signs." Watch all news as to Rome and *Romanism*, the Czar and *Cæsarism*, Mecca and *Moslemism*, Jerusalem and *the Jews*, London and *Christianity*, and distinguish between wheat and chaff. The drama is before you, for in 1893 the curtain was fully lifted!—*C. A. L. Totten, in Our Race News-Leaflet.*

BOSTON'S UNEMPLOYED WOMEN.—Sixty thousand women in this city of Boston, the home of refinement, the center of intelligence, the radiant focus of every virtue, mental, moral, and social, are today numbered among the unemployed. The present stagnation in business, whatever the cause of that stagnation may be, has resulted in the discharge of thousands from employment, and for the most part those who are employed are victims of the cramped exigencies resultant from the receipt of insignificant wages. Underpaid by manufacturers or merchants, or starving for want of employment and of means, it is too often the case that the women bread winners of this city maintain the union of body and soul by dedicating themselves to immoral purposes. Herein is a prime factor of the moral degradation prevailing in this city.—*Charlotte Smith.*

Church and Society Notices.

The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 8 o'clock P. M., at Beth-Ophrah, Washington Heights.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

The WOMAN'S MISSION meets every Friday at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve., at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal.

The residence of the secretary is at 1227 McAllister St., where any information may be obtained.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. Eastman, 337 Evans St., Denver, Colo.

Ladies are invited to meet with us, and investigate Koreshan Doctrine.

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